What about Bob?

Jan 18 1937

INTRO. The Council of the Godless to convene at Moscow Feb. 9th.

If we have a religion to live by, we must have a faith in God that can stand the tedt of experience and withstand the onslaughts of the enemy.

We Xns profess to follow Jesus Christ, let us put to him the question, "What about God?"

I. Jesus introduces man to God like we introduce one friend to another.

Like introducing a blind person to another&

We live in a world the central facts of which are not obvious to us. Jesus figuratively takes us by the hand and says, "I want you to know my Father, your Father, our Father. Here are flowers wonderfully clothed& It is my Father living in your presence. Behold the birds of the air, not one of them rises or falls without him. How much more is he present in your own life, so much so that the very hairs of your head are numbered. He is living in the secret chambers of your heart and you may speak to him. I live, love, serve and die for men. It is God in action before you your eyes. He that hath seen me hath seen the Father."

In short, Jesus introduces us to God, living in his world, speaking in our hearts, and revealed in himself.

II. Men must have first-hand awareness of God.

"Father, I thank thee that thou hast hidden these things from the wise and hast revealed thwm unto babes."

As children learn to know their mothers and fathers so may we learn to know God.

Body and personality- spirit- God. the universe and its animating

You associate me, a personality, with my body. Apart from my body and its activities you could not know me. We should likewise associate the Spirit of the universe with its activities in all creation, including man with his spiritual life as part and parcel of the whole- these disclose intelligence, feeling, will, personality.

The physical universe may be thot of as God's body thru which he expresses himself, even as a person expresses himself thru his body.

III. God is Spirit.

God as the source of all being, the ruler of the universe, the rewarder of the faithful is common to all religions.

But God as Spirit who must be worshipped in spirit and in truth is a new emphasis given by Jesues Christ.

God as Spirit is everywhere- as one in the same room with us. As present here in America as in Palestine.

Our various personalities are expressions of God. The activity of spirit in us is the voice of God speaking to us.

We find ourselves thinking- this means that God think thinks. We are attracted by the beautiful- God loves beauty We are impelled to acts of kindness and mercy-God is expressing himself innus. We approve the true over the false- God is righteous. At the same time these choices and actions are our own. If we choose to act agreeably to the thot of God, we are in harmony with him; if we choose to resist his desires, we have no friendship with him.

IV. God is our Father- my Father, your Father, our Father.

The father in the parable of the prodigal son reveals the attitude of God.

"He that seeth me seeth ~~Me/Father~~ him that sent me."

The God to whom Jesus introduces us is as good as Jesus was when he healed the sick, blessed little children, gave the sermon on the mount, forgave sinners, loved his disciples and died on Calvary.

Yes, Jesus asks us to become acquainted with God and find him as good as mother-love which he created, as good as Jesus himself, his well-beloved son.

V. How do we have direct contacts with God?

We observe nature

Beauty- wide spread and entrancing
Power- unlimited and amazing
Consciousness- elusive and inexplainable
Moral character-rooted in man's power to choose
Hatred or good will- expressing itself towards men
Unselfish spirit- leading to kindness and even to sacrifice&

And as we look upon nature in its totality Jesus bids us say, "Our Father".

"Act as tho I were and thou shalt knw that I am."

What better formula fould we have for a faith to live by?

VI. Checking up our faith by our knowledge.

What has the accumulated knowledge of the world to say about our feeling of acquaintance with God?

The materialistic and the spiritualistic schools of thot.

We must choose one or the other

If I ask you to go to lunch, you go or do not go.

But we have the right to believe or to disbelieve.

The issue is a moral one- Do I want to live as tho there were a God, or do I prefer to live as tho there were no God?

You may live as tho the univers were a sane world or an insane world.

How would you treat me if I were mentally deficient, unbalanced or insane?

As you treat a person as sane or insane so you regard the universe.

Christ's view is good common sense and brings about the best results for human living.

Tennyson

Thou canst not prove that thou art body alone.
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one,
Thou canst not prove thou art immortal, no.
Nor yet that thou art mortal- nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven. Wherefore be thou wise,
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of Faith."

I want a religion by which I can live my best, therefore I shall cling to Christ and continue as long as I live to believe in God!